1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

643 still living at the time of my last stay with the Ruala, had died.

353 Nuri was very astonished, but very happy, to see me again, well and in high spirits. He led me to his private room, which he had furnished according to his Bedouin taste. It was just like the interior of a Bedouin tent, with its coffee-hearth, its heap of white ashes, its mattresses and a profusion of cushions, which, propped against camel-saddles, were a positive incentive to indolence.

231 A broad-shouldered hunting-falcon stood on a foot-high perch, one powerful talon hidden under its plumage, ready to strike. Nuri removed its leather hood. Great black eyes glared at us and the bird crooned. Then old Nuri called for a pigeon and threw it into the air. With a movement swift as lightning, too swift for the eye to follow, the falcon pounced upon its prey and ripped it open.

181 Cruelty is inseparable from the Bedouin. He enjoys
157 seeing blood flow. Old Nuri seemed to renew his youthful ardour as he played thus with his falcon. In this world the strong do not always fight with the strong; the weak are so often victims of sheer brutality. In Arabia, in particular, this can never be forgotten.

619 A week later I resumed my journey. Nuri had given
628 me, as travelling companion and guard, Faris ibn Naif es-Sa'bi, a young Shammar Bedouin, so that I might make my way unmolested to the old chief's great tribe in the neighbourhood of Wadi Sirhan and the red sand of the far-off Nufud desert.

It was curious that a Shammar should act as my conductor to the Ruala, for these tribes have been bitter,

354 When the tent owner has sat down with his guests, he calls to his sons or slaves: "Dig out the fireplace, *ehefrú lan-*
[554 *nâr*." With the more important chiefs the fireplace is always
463] dug by a slave, who is entrusted with the preparation of the coffee. The fireplace consists of a rectangular or circular hole about twenty centimeters deep, from the size and form of which it is possible years afterwards to judge with certainty
412 to which chief the tent belonged. It is dug with an implement
332 called *fáz*, which at one end terminates in a mattock and at the other end in a hatchet and is fastened on a long wooden
354 helve; the double hoe, having at one end a mattock and at the other a pick, is called *ḳaddûm* or *tubal*. The ordinary
354 Rwejli digs a smaller fireplace, which is nearer the front edge of the tent. In the cold season the fireplace is close to the carpets for the guests, while in the hot season it is about the middle of the men's compartment. The clay which is dug out is thrown into a heap near the hole forming the fireplace, *ḥufrat an-nâr*, and just below the edge of the tent. On it are
[574] shaken the ashes from the fireplace. The larger this heap, known as *nefile*, the more hospitable is the owner of the tent, for coffee is prepared for the guests on the fireplace in the men's compartment only and beside the fire the guests may
372 warm themselves. Beside the fireplace is placed a pile of fuel, consisting of dry roots and stalks of various plants, *ḥaṭab*, and dry camels' excrements. The best fuel is the dry wood of the *rṯm* shrubs. It gives off scarcely any smoke, throws out a great heat, and holds the glowing embers for several hours before subsiding. The worst fuel consists of the dry *šîḥ* which blazes up with a bright red flame, crackles as if gunpowder had been scattered on it, but it does not form embers
[462] and does not maintain the heat. The fuel is collected by the female slaves and women. If the chief has not a sufficient supply of fuel, he sends to the surrounding tents for it, or the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

353 The women and the slaves carry all the utensils and vessels into the women's compartment. Carpets and coverlets on which to sleep are placed in the corner against the divid-
[251] ing wall. Sacks containing wheat, barley, dates, butter, salt, sugar, coffee, rice, or *tammen* (a kind of rice), are stored up against the back wall.

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against the back wall. The sacks are either black, made of goat's hair, *ḫaraṣ*, or gray, made of wool and camel's hair, *ʿedel*, and there are also colored ones woven by the Rwala women and known as *ṯaffârijje*.

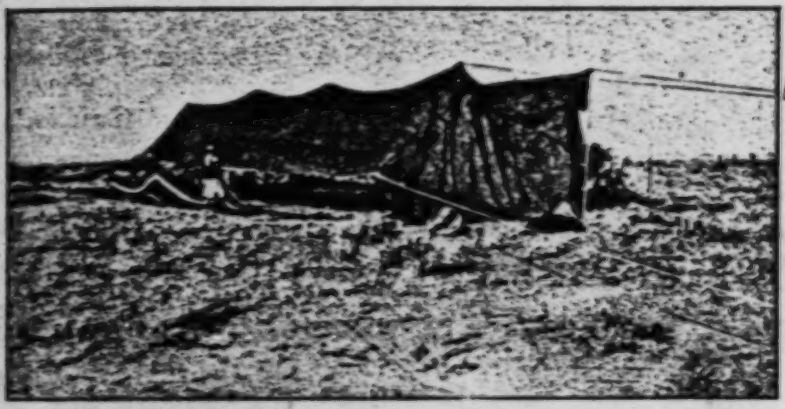

FIG. 8—Pitching a tent: attaching the rear wall.

The spindle, *meṛzel*, is shaped like a four-pointed star measuring nine centimeters in diameter and provided with an opening in the center. From this there projects the end of a pole, *ʿûd*, 35 centimeters long, in which a small iron hook, *sunnâra*, is passed. The woman who spins takes the camel's hair or sheep's wool under her right armpit, while with her left hand she twists a thread about thirty centimeters long, ties it to the lower part of the spindle pole, and thrusts in under the hook. Then she raises her left knee and, placing the lower end of the pole upon it, twirls the spindle on her knee with the palm of her left hand, while with the fingers of her right hand she winds the thread. This, running through the hook, is now twined around the whirling pole, which once again has been allowed to hang freely. If the movement of the spindle gives out, it is set whirling again in the same manner. The women do their spinning while riding on camels and also while marching on foot. They keep the wool or camel's hair either in their laps or in their bosoms. If they wish to have a stronger thread, they weave two or three prepared threads together on the spindle.

Fabrics are woven on a loom, *naṯw*, the names of the dif-